

DAVIDS
STRAIT

A SERMON PREACHED

at Pauls-Crosse, July 2. 1621.

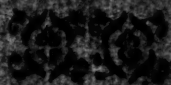
BY

SAMUEL BVVGS Bachelor of Divinitie,
sometime Fellow of Sidney-Sussex Colledge
in CAMBRIDGE:

And now Minister of the Word of God
in COVENTRY.

MAYED 16. 21.

*When you are in darkness, that speaking make light,
and when you were in the dark, that speak for me
in the light.*



LONDON.

Printed by G. B. for Nathaniel Butter, and are
to be sold at his shop in the Strand at the sign of the gun.

The fillet Anonys is
 in greatest fordes
 and thus is greatest

And if any it wants

In Jobe arose a rent sit garmin
 and have his loe and fel
 bound and wretched and
 faint and weary and

71045 R2007

2073 MS. 144

Amos 7:14

721144

1871

Handwritten signature: *Handwritten signature*



TO THE RIGHT VVORSHIPFULL,

M^r MAIOR of the City of
Coyentry: and the rest, Worthipfull
Aldermen, and Sheriffes of that
INCORPORATION:

S. B. wisheth encrease of grace in this life,
and assurance of glory in the life to come.

RIGHT WORSHIPFULL:



Hen I first deliuered
that small Treatise
by word of mouthe, it
was the farthest part
of my thought, euer
to aduventure the ex-
posall of it to the view
of any, as considering
mine owne weaknes and the worldes peeuish-
nelle. But it fared with this Sermon as with
a Meteor, which being gently drawne up by
A^z the

To the right
worshipfull, of
Maier of the
City of Coen-
try and the
sayd worship-
full

THE EPISTLE

*the kindly beate of the Sunne, resides for a
time in the Ayre, and bath there indeed a beeing,
but shineth not, till kindled by the Antiperistasis
and circumstant cold of the ayre : So this my
Labour receiuing some warmth and beeing, by the
gentle breath, and vnderferued approbation of
some, was not yet seene of the world, vntill it
tooke fire by some, who being (at the deliuary of
it) circumstant, aid in their causlesse and
vnderferued humours, giue such cold entertainment
vnto both it and me, that I was by the vulgar
reported to bee taken by the great Fleet, or at
the least sbrewdly encountred. Whereupon I
thought it fit (for mine owne defence, and
satisfaction of others) that the things before
demitta per aures, should be now, oculis
subiecta fidelibus, that what was before in
the aire and in the eare, should now be in
the eye, that the Christian Reader may iudge
whether it deserued reproofe or censure, yea,
or no : and whether herein I haue laboured
to keepe a good conscience toward God and
men, I appeale to the iudgements of them,
who being cleare of any thing*

D E D I C A T O R I E.

thing against which I might seeme to inueigh,
are fitteſt, and the onely competent Iudges in
this kind. Your Worships can (I truſt) beare me
witneſſe, that I neuer amongſt you for theſe ma-
ny years, haue ſhewed my ſelfe any way to be of a
factious and a turbulent ſpirit, but haue al-
waies laboured and prayed for the peace of Je-
ruſalem, and hope to proſper the better becauſe
I loue her. Now when theſe forenamed paſ-
ſages had cauſed me ^{exor. dixerunt. dixerunt.} willing,
nilling, for my owne ſafeguard to adiudge this
poore booke to be preſt (although I might haue
ſeemed wiſe in choyce of ſome greater patro-
nage,) I thought fitteſt to appropriate ſome
part of my labours to this place, where I was
borne, brought vp, and haue ſpent my dayes
euer ſince I was called firſt to the Miniſtery,
and ſo much the rather in regard of your vnde-
ſerued loues, which I can neyther deny nor
conceale leſt I ſhould be iniurious, and alſo
your godly and religious diſpoſitions (wherein
this City doth equall without flattery be it ſpo-
ken,) the moſt ciuilly governed, or moſt emi-
nently religious places of this Kingdome.

THE EPISTLE.

Such as it is it pleades in my name, and I in the name of Truth, that it may finde acceptance with your Worships and as many as loue the truth, and if in any thing I shall be blamed, I will not bee so presumptuous as with Pilate, to say, What I haue written, I haue written; but as the Ecclesiasticall Historian, If I haue done well, it is that which I desired, but if slenderly and meanly, it is that which I could attaine vnto. If hereby any (taking paines to reade it) shall reape any benefit, it shall be a full satisfaction for my labour and the comfort of my heart. Now the God of loue and peace multiply his blessings vpon this City, that it may be happy in gouernment, holy in profession, the true member of the mysticall body of Christ, partaking the promises of godlinesse, euen those of this life and of the life to come: Euen so be it Lord Iesus. Amen, Amen.

Your Worships in all Christian

duties to be commanded,

Samuel Buggs.



DAVIDS STRAIT.

2 SAM. 24. 14.

And Dauid said vnto God, I am in a great strait.



Here is a two-fold euill whereunto all the sonnes of Adam are subiect as long as they liue in these houses of Clay, *malum culpa*, and *malum pena*, an euill of sin, and an euill of punishment; Semblable whereunto the whole duty of man, is comprised in these two words, *virgo dixit*, a patient bearing of the euill of affliction, and a conscionable *forbearing* the euill of sinne.

In this actiue and passiue life (as all other Saints and seruants of God) so Dauid a man after his owne heart was much exercised, wherein hee so carried himselfe, that much praise and renown did accrew both to his worthy person, and holy profession.

In

In the passive part of his life, *Qui hominum patientior, aut qui tolerantior?* Mecke as a Dove in persecution, mild as a Lambe in prosecution of his hate-worthy enemies; especially toward Saul, when God had put him into his hands, hee was so farre from touching his person, as that hee was content to sit downe with much wrong, and bee the sole patient of vnderferued hatred.

Iamc: 3. 2.

2 Sam. 11. 4.
& 12. 9.

But for the active part, as *In many things we offend all*; so David himselfe was faulty in two maine matters: for being made King of his hopes, hee offended in the matter of *Uriah the Hittite*, whom he wronged in his second selfe, defiling his wife; and after in *his owne selfe*, betraying his life, & slaying him with the sword of the children of Ammon. And now againe is mentioned (to make vp his sinnes a number,) a second sinne of *numbring the people*, from which sinne because by dissuasion he would not be hindered, wrath was gone out from God, and he could not be helped.

Gad the Seer was sent in the morning vnto him to propound a hard (and yet necessary) choice of three, and those most fearfull euils: *αἰνός, λοιμός, πούλις*, Famine for three yeares, Warre for three months, Pestilence for three daies.

1 Chron. 21. 1.

By these fearfull punishments as by thunder, David being awaked from his security, and from the wine of selfe-conceit, wherewith Satan had before intoxicated him, hearing this terrible con-
bassage

passage opens his eyes, and seeing three such furies of Hell aduancing towards him, cries out in the anguish and bitterness of a perplexed soule, *I am in a great strait.*

Which few words, though may seeme at the first sight hard as the rocke in the wilderness, yet haue I discovered flowing thereout as from *Eden*, foure seuerall streames; wherein a Christian may wash like *Naaman*, and bee cleansed; or like the blind man, and returne seeing; prouided, that wash both hands, and head, to *giue attention*, and yeeld practice to the remarkable points herein contained.

1 *Quo peccato incidit*: How *Dauid* came into this strait.

2 *Quo animo apprehenderit*: How he conceived of this strait.

3 *Quâ patientiâ pertulerit*: How he bare this strait.

4 *Quâ prudentiâ euaserit*: How he gate out of this strait.

The first is for *admonition*: the second for *instruction*: the third for *imitation*: the fourth for *consolation*: Euery of them being compounded by your Christian wisdom, as by the Art of the cunning Apothecarie, may either serue as an *Antidote* to preuent sinne, or a *Cordiall* to such as haue surfetted on the *sowre grape of Sinne*.

This text is then a fit place for a Preacher of

B

Repentance,

for here *is much water*, wherein if I shall wade but shallow, it is not that I feare to wet my feet, (for to doe any good *I am yours as you are Christs,*) but I haue iust cause to feare that either some stormes of your molested patience, or my fainting heart through mine owne weaknesse, may sinke both me and my poore meditations to the bottome.

I

Phys. 1.

How David fell into this strait: Some there haue beene who as they were ignorant of the worlds *originall*, so also of the *rule and gouernment* of the same; and did therefore father many particular passages vpon fatall *necessity*. But *Aristotle* and the rest which followed *Etiam comite ratione*, did soundly confute and worthily explode this their error, as finding a necessity of the dependance of all *effects* vpon some certaine *causes*, which yet they being but *flesh and blood*, discerned onely to be naturall. But we who haue the true *prospectiue glasse* of the word of God, may easily discern, though a farre off, a *supreme power* guiding and ruling all particular occurrences whatsoeuer, *to the fall of a sparrow from the house, or a haire from our heads*, which as it hath an *interest* in all things, so also in this *strait* of *David*: that as *Iacob* speakes, *The Lord is in this place and I knew it not*; so the Lord had a hand in this *strait*, though men be not aware of it.

Mat. 10. 29.

Gen. 28. 16.

For warre, I know it is oftentimes the cursed issue of *boundlesse ambition*, as it was in *Alexander*.

Vnus

Dauids strait.

5

*Vnus Pelleo iuueni non sufficit orbis
Æstuat infelix angusto limite mundi.*

Iuu. Sat. 10.

Or as in the *Romanes* that they might be *rerum Domini*; or as in the proud race of *Ottoman*, now aduancing his *Moony standards* in *Polonia*.

Or else it may bee conceiued by the seed of *couetousnesse*, as in *Pyrrhus* the *Epyrote*, *Philip* of *Macedon* to grow rich by the spoile of others, as though *God* and *Nature* had given them the impropriation of all. Or else this fire may bee begotten by *collision* of *flint* and *steale*, as in *Simeon* and *Leuy* to reuenge the rape of *Dinah*; or as in *Saul* who smote the *Amalekites* for a former iniurie proffered to the wandring *Israelites*. But at this time there was no *warre* in hand, or if there had, the *arme of Israel* and his *bow was so strong*, that had Almighty *God* stood but as an indifferent spectator, the *glory* could not in all probability haue departed from *Israel*.

Gen. 34. 25.

1 Sam. 13.

For *Famine*, it may proceed from the supine negligence of a people who had rather *begge* then *labour*, yea, almost *sterue* then *labour*, and so liue idly, *quasi per se daret omnia tellus*: or else when some shall *labour*, and others eate the *labours* of their hands. When *Gideons* wheat without hiding shall feed *Midian*, or the *Chaldeans* and *Sabeans* spoile *Iob* of his *Cattell* and *prouision*. Or by the horrible *gluttony*, *drunkenesse*, and *excesse* of the

2

Onid.

Iudg. 6. 11.

Iob 1. 15. 17.

B 2

time

Acts 11. 28.

In vita Claudii.

3

Amos 3. 6.

Iudg. 5. 20.

time by *prodigious & prodigall* vsage of the good creatures of God, as it came to passe in the daies of *Claudius Cesar*, of whom *Xiphiline* reports that he was wont *indulgere cōiuiis effusissimè*. But there was now no *Famine*, that for the *Gibeonites* being staid by attonement, as appeares, *Cap. 21*. The land now gaue her increase, and *abounding* (as it did) *with milke and honey*, might bee a sufficient *Cornucopia* to relieue all the families of *Israel*. So that neither *nature* on the one side, nor *men* on the other were like to be the cause of this *strait* : this by way of probability.

Pestilence, when I consider this last *plague* and punishment, although there may be some naturall reason of it giuen, yet this comming so suddenly without any preuius disposition of aire, or bodies ; I cannot but conclude that it was an immediate arrow shot from Gods quiver, *Verè opus et digitus Dei*. Nor could this kind of euill haue beene in the City if the Lord himselfe had not wrought it.

This makes the measure of *Dauids* sorrow before *pressed downe*, now to runne over when he apprehends not onely the *Starres* of heaven to fight against him, as they did against *Sisera*, but euen the Lord of heaven with his owne *hand* and *stretched out arme* : Hee whose *valour* whilome laughed at the sterne visage of *Goliath*, feare and trembling is now come vpon him, and sorrow as *vpon a woman in trauaile* : with an *enemie* hee might

might fight or from him flee, but now seeing it is God with whom he cannot fight, from whom he cannot flee. Now he is in a great strait.

But shall not the Iudge of all the world doe right? Indeed in Gods eternall predestination and election, no man ought to enquire; as why *Iacob* is loved, and *Esau* hated, because the *Potter* may doe with the clay as he listeth. But if the question be made in this particular, it shall fully appeare that God sought no quarrell against *Dauid*, nor sought occasion to deuoure or wast the sheepe of his pasture. Why was *Israel* discomfitted at *Ai*? was there not an execrable thing amongst them? Why did both wind and water conspire the wracke of *Ionah*? was not he profugus, a runaway from God? *Pone pœnam supponis culpam*. For surely the mercy of God being so great in pardoning sinne when it is committed, may fully perswade vs that he will neuer punish till it be committed. *Propter me hac tempestas*, saith *Ionah*: *Propter me hac pestis*, may *Dauid* say; vntill man be actor of sinne, God is neuer author of punishment. The *Philistims* house falls not vpon *Sampson* vnlesse his owne hands pull it downe. *Israels destruction* is not but of her selfe: *Non tellus cymbam tellurem cymba reliquit*, For as *Adam* had not beene mortall, had he not beene sinfull, no more should his posterity euer smart but by the sore of sinne. When sinne is finished if we haue not occasion to glorifie Gods mercy in pardoning vs we

Gen. 18. 25.

Rom. 9. 13.

Ios. 7. 13.

Ion. 1. 12.

Ionah 1. 12.

Iudg. 16. 30.
Os. 13. 9.

Theorem. 1.

shall be compelled to acknowledge his *iustice* in *punishing* vs. Hence obserue, that *preuius sinne* is alwaies the cause of subsequent misery, yea, it is *proprium, omni, soli* (though not *semper*) to haue *sinne* the *prodromus*, the fore-runner of *iudgement*, and the onely *prologue* to the said *Tragedy* of one man, or the generall ruine of many : Had not *Dauid* numbred *Israel*, *Gad* had not *threatned* it, *God* had not *punished* it.

The *Heathen* themselues could so farre iustifie their supposed gods in this kind as to confesse that when *sinne* preuailed, not before :

Hor. Carm. lib. 1.
Od. 3.

— *Macies & noua februm*
Terris incubuit cohors
Semotiq. prius tarda necessitas
Lethi corripuit gradum.

Gen. 6. 13.

Gen. 18. 20.

Luke 19. 42. 43.

Had not the old world swomme in security and *Epicurisme*, they had not floated in that generall deluge. Had not *Sodome* been tainted with so filthy sinnes, they had not felt so fierie a punishment. Had *Ierusalem* seene the day of their *uisitacion*, it had not seene the day of *desolation*. Had not *Dauid* committed some great *sinne* hee had neuer beene in this *great strait*.

Mat. 27. 23:

When *Pilate* heard the people cry out to haue *Christ* crucified, hee asketh in the audience of them all, *What euill hath he done?* So *reason* and *equity* may heere demand in *Dauids* behalfe;

Quid

Dauids strait.

II

Quid mali admisit? Why will God thus vex and perplexe at the heart a man after his owne heart: the Text answers hereunto, verse 1. *Dauid had numbred the people.*

Numbring of people was vsed in ancient time by *Sergius Tullus* the Romane, to know how many were fit for warre, and the age amongst them was from 17. to 46. and in dangerous times till 50. and our Sauiour Christ commendeth a wise King who will forecast whether he be able to meet his enemy or not. Beside, they were numbred by *Moses*, *Exod.* 38. and againe, *Numb.* 1. why might not then an action repeated by *Moses*, and daily practised by other Princes be as lawfull for *Dauid*.

Lin.

Aul. Gel. lib. 10.

Luke 14 31.

Shall *Dauid* fight Gods battailes, and not know the strength of his army? or goe in and out before a people, and not know the number of them? and thus the verdict of flesh and blood returnes *ignoramus*, We find no fault at all in this man.

But stay a while fond opinion, and take this in charge, That a thing lawfull, nay, good in it selfe, may in the manner or end of doing, become unlawfull, and so a sinne: For *Omne quod non licet est peccatum*. Prayer is commanded, and best if it be done in a corner, that no man may see it; but if in the corners of the street, that all men may see, it is abhominable. Almes are commended, yet the noyse of a trumpet blowne before them, drownes all their worth, and leaues them *splendida peccata*,
and

Mat. 6. 2.

Dauids case.

and no better. Are things so good so soone turned bad? How then are *disputes*, things of themselves neyther good nor bad? Fasting is good if it be done to *tame the flesh*, and bring it in *subjection*: but if *exuSpantia*, bee admixed, to be seene of men it is *hypocrisie*. If a man out of the weaknesse of his iudgment, shall refuse a ceremony or gesture, as fearing to wound his soule by committing idolatry, I pitty his case, his action being tolerable, but if any *stiffe-necked* or *stiffe-hamned* Schismaticke shall doe it, out of opposition to the order and discipline of the Church, his holy *singularity* is no better then stubbornnes and deep *hypocrisie*: Herein then *Dauid* failed. First, it was needlesse, hauing no warre in hand. Secondly, it was a curious crotchet, *ideò numeratur ut numeretur*, onely to know. Thirdly, it saoured of pride to glory in the number of the people, which three circumstances being weighed in the ballance of the Sanctuary, proued in Gods estimation, and *Dauids owne confession*, verse 10. a sinne, a wickednesse, an exceeding folly: nor could hee charge God iustly of any iniustice, for bringing of him into this great strait.

Thus wee see that came not by fate, but from God; it came not *unjustly*, but for sinne, and this sinne by name was, *numbring of the people*. Now the manner of *Dauids* falling into this strait, stands like a pillar of *Salts* for our remembrance and instruction, and he that runneth may plainly reade

reade this for his obseruation.

That a faire Saint may fall into a foule sinne, nor can the best man carry himsefse so equally with God, but that sometimes by sinne he fals into his lurch, and becomes liable to punishment.

For Dauids part, were not his heart so candid as to confesse the truth, we may deale with him, *obsignatus tabulis*, namely Gods faithfull Register, the *holy Scripture*, which doth charge and challenge him of a former, and a fouler sinne in the matter of *Vriah the Hittite*, whose blood (like the blood of *Abel* the innocent) could witnessse against him: But what need we any further witnessse, seeing we haue heard of his owne mouth in that penitentiary *Psal. 51.* wherein he sheds many teares for shedding of onely this mans blood.

But lest I should by one *Swallow* to proue a *Summer*, and for one mans sinne to condemne the generation of the iust: although I desire not to vncouer the shame of the *Saints*, yet sith all things are writen for our instruction, giue me leaue to shew some spots and moales which haue been no small blemish to their perfection. Amongst the *twelue* there was but one *Judas*, one sonne of perdition, but one that burst his bowels with a fall; but none of the rest escaped without a fall. To omit the ambition of *Zebedees* sonnes, the incredulity of *Thomas*, the doubting of the two *Disciples*, come wee to the *Papists* master-peece,

C

their

Doctr.

1 Sam. 11.

1 Cor. 10. 11.

Marke 10. 37.
Iohn 20. 25.

their Dominicall letter of the Apostles; *Peter* is reprov'd for tempting his Master, *Mat.* 16. 22. recorded for denying him, *Mat.* 26. 70. and all the Disciples seeing their Master apprehended in the Garden, for feare forsooke him and fled, *Mat.* 26. 56.

Nor was this *Leprosie* a new disease in the Apostles time, or like *Jonahs* goord, come up in a night, but if wee shall vse the Historians optick glasse, we shall discover a farre off as in a Landscipe; *Noah* lye drunken in his Tent, and naked too, did not his good sonnes *Sem* and *Japheth* couer him, *Immersus aquâ vino mergitur*: Neither did any lesse happen to *Lot*, whose righteous soule was vexed at the vncleane conuerlation of the *Sodomites*; the onely man thought worthy to be pluckt out of the fire of *Sodome*; *Intactus igne vrit libidine*, and his drunkenesse committed a sinne, which (*had there beene one righteous man in Sodome,*) his soule would tremble to haue committed it.

To call the life or *wisedome* of *Salomon* in question in mee, it were but folly, and yet no more then he committed, who by the multitude of his *Dalilahs* suffered his heart to bee stolne away from God. *Tenorius* Archbishop of *Toledo*, making question whether *Salomon* was saued or damned, caused his picture to be drawne in his Chappell halfe in heauen, and halfe in hell: this was about his state of glory. But should my rude
pencil

Gen. 9. 21.

1. Pet. 2. 7.

Gen. 19. 36.

Lo: inus prae: f.
in Aet.

pencill delineate him in the state of *grace*, I would both picture him and all the rest of Gods people, halfe in heauen, and halfe in earth, *in heauen* by reason of their holy and *heauenly conuersation*, *in heauen* by reason of their *assurance of glory and saluation*: but *on earth* by reason of that *body of sinne and death* which they carry about them, hauing the flesh *preſſing with continuall fight*, and *oppreſſing with often conquest*.

When Nebuchadnezzar made choice of some of the children of the Captiuity to stand before him, he commanded to bring such as were of the *Kings seed*, and of the *Princes*, well fauoured, and without blemish. *Si verbis audacia detur*, giue me leaue to apply this. God the King of heauen hath out of his meere mercy chosen out of *Satans captiuity* some to stand before him, they are of the *Kings seed*, and of the *Princes*, *ſonnes of God and brethren of Chriſt Ieſus*, faire they are and pleasant, the *chiefe among ten thousand*.

1. Cant. 15.

Free from the vsuall deformities, but onely they are sometimes troubled with the *falling ſickneſſe*, witneſſe the examples before mentioned; and the fall of *Dauid* into this great strait; not that the *Protoplaſtes* of our ſpirituall feature and perfection were the cause of this, but euen that *originall ſinne and corruption*, which *adversus* and *coenterine* with vs, pluckes vs by the heele as *Iacob* did *Eſau*, and pinches them as the Angell did *Iacob* in the thigh, that they neuer claw off this

Gen. 2. 25. 16.

halting so long as they liue in *these houses of clay*: I learned this lesson of *Salomon*, that *God made man upright, but he sought many inuentions*. *Adam* was taught a trick by the Diuell to lose his happinesse: and *David* who was before at large, is now taught by *Satan*, and brought by him into this strait.

Now although by such enormities of the Saints there cannot but accrew dishonour to God, shame and scandall to their profession, and euill example to the infecting of others. Yet Almighty God who brought light out of darknesse, life out of death, can also bring good out of euill; and like a wise Architect can so dispose of euery peece, (except those for the fire) as to build a glorious Temple for the Holy Ghost.

First, hereby is laid the foundation of *humility* in the hearts of men. The aduenturous Christian when he heares of the two Tables of Gods Commandements, thinkes he can carry them as easily as *Sampson* did the gates of *Azzah*, and say, Lord thou hast thine owne, all these haue I kept from my youth. But finding at the length, like *Sampson*, that his strength is but as other mens, he is stricken as low as the Center, and shrinks to an Acome in his owne conceipt: Now being brought to this ebbe he is a good foundation for God to build vpon: now growing conscious of his owne infirmities (like *Peter* walking vpon the water) he cries, *Master saue me*, now hee will no more of his

Iudg. 16. 3.
Mat 19. 20.
and 25. 25.

his owne strength, but onely of the grace of God, which is *onely sufficient* for him. The Swans of Thames and Po, beholding with a retorted neck their goodly feathers, thinke themselves, *Rara aues in terris*, but when their *blacke legs* and *feete* are become the objects of their sight, then they find that they are, *nigris Cygnis simillima* : So when men behold their liues in what they are commendable, or tolerable, the Pharisee himselfe is not more proud then they; but when they looke into the glasse of the Law of God, then goes the hand to the breast, and the word from the mouth, *O God be mercifull vnto me a sinner*. The liues of the best men that liue vpon earth, are like *Nebuchadnezzars* image, hauing feet of clay as well as a head of gold: Here then is *Schola & scala caeli*, a Schoole to teach a neare way, and a ladder to helpe vp the best way to heauen: O happy daughter of so vnhappy a mother, Now *Nathan* may bee heard if he reprove, Now *Saint Peter* may catch fish when the water is troubled, *Dauid* before by *Sathan* drawne beside himselfe, is now by Sin driuen out of him selfe, As much I conceiue of *Peter*, that his *faint heart* was now become an *humble heart*: and though *Petrus* was *Petra*, yet like the rocke in the wilderness, he yeelded abundance of water, which makes me giue the more credence to *Clemens Romanus* affirming of him, that hee spent euery morning in weeping, vntill his eyes were dimme with weeping, and deepe furrowes

Luke 18.

were plowed in his face with teares, *tam vi, quam sape cadendo*. Oh that it may euer be seene, that if in the seruice of God, the Saints misse the first Lesson of integritie, they be sure to reade and learne the second Lesson of humility: *Magis enim Deo placet humilitas ex malè factis, quàm superbia ex bonè factis*: He that exalteth himselfe in his good deeds shall be humbled, but hee that shall humble himselfe for his euill deeds shall be exalted.

2

This falling of the Saints into sinne, though casuall and vnusuall, doth worke in them a cautious and carefull carriage in the sequell of their liues: danger is the adequate object of feare and warinesse, and sinne being an auersion of the creature from the Creator, the dangerous and miserable effects thereof cannot but deterre and affright the once entangled soule from any relaps or reciduation into the same. *Ictus piscis sapit*. The children of God, who by *Sathans* malice and ouer-reaching policie, are brought into Sinne, and by Gods mercy brought out of it againe, do passe the remainder of their time, and worke out their saluation in feare and trembling. The Turks now inhabiting in that (Sometimes) citie of Ierusalem, hauing an old Prophecy, that the Citie shall be retaken at the same place where before it was assaulted and conquered, haue in and neare that place, immured all passage, and preuented all probability of entring: in like manner, if *Sathan* our mortall enimie haue heretofore made assault vpon

Timberl.trauel.

on

on our soules, and like a *strong man entred and spoiled vs*: if at the priuie dore of our *hearts*, by sintull imaginations, let vs be sure to keepe our *hearts with all diligence*: If at the too too open dore of our lippes by *filthy communication*, let vs set a *watch before our mouth*, and keepe the doore of our *lips*: If he shall enter by our eares, which often prooue carelesse Centinels, by admitting and entertaining idle talke, *filthy and corrupt communication, lying or slanderous reports*, rather become like deafe men and heare not, then euer that raging and malicious enemy shall foyle vs at the like aduantage.

Ps. 141. 3.

While *thornes and weeds* are suffered to couer the face of the *sluggards garden* they must needs be an hinderance to the increase and growth of either *pleasants flower or profitable hearbe*, but if thence *transplanted*, they are placed in the hedge, they serue to fence the garden that the *beasts of the field* annoy it not: So, while Sinne is suffered to haue roote in the heart of man, no increase of good, no *hearbe of grace* can be expected, as our Sauour applies it in the Parable, wherein the thornes are said *συμμιγνυμι & αμυν*, Now if these thorny and soule-wounding sin be remoued from the *heart* and affection, and placed in the *memory*, it will proue in some sort good to Gods children to haue sinned, for hauing felt the chastisement by *rods*, they will tremble to thinke vpon *Scorpions*, and finding Sathan so cruelly tyrannizing

Stella 1. in Luc.

Justine Daffin
C. 4

vpon a small sinne, so vnfaithfull in a little, they will be loath to trust so *bad a Counsellour*, or for a great matter, commit their soules to so *bad a Steward*.

Can we thinke but *Dauid* was now growne more *cantelous*, or that if he had againe his former freedome, that Satan should againe so haue inueigled him? Surely the *bought wisdome* of the Saints proues good, if not the *best*: Oh that we could be made so wise by our sins and the fruits of them, as by *one* to auoid *many*, by *smaller* to auoid *greater*, by the *pinch of a weesel* to auoid the *pawes of a Lyon*. Consider here *what I say, and the Lord giue vs understanding in things*.

2 Tim. 2.7.

Vse.

Salomon passing by the field of the *Sluggard* obserued *nettles* and *thornes* vpon the face of it, and he *learned instruction*, here is multiplicity of learning. *What came you hither to learne? humility?* then behold what thou art without the *preuenting grace* of God, or if *charity* iudge here of thy falling neighbour as subiect to infirmity, or if further *instruction*, for the remainder of thy dayes, learne here to *walke wisely*, and worke out thy saluation with *fear* and *trembling*.

Phil. 2.12.

S. Paul, 1 Cor. 1.20. glorying in Gods mercy and power demands, *Where now is the Scribe? where now is the disputer of this world?* And hoping that I may glory likewise in the truth of this proposed and proued *Theorem*, I demand, *where now is the Papist? where the Pelagian?* what is be-
come

Gretserus.

Alphonſus de
Caſtro.

keepe her ſon, if we maintaine perfection, then alſo merits, and not onely that, but another monſtrous baſtard with ſixe fingers on a hand, workes of ſupererogation: certainly for perfection of Romiſh Ieſuites thus much and no more will I euer grant that they are perfect in the Popiſh *εχμελοποςδεια*, absolute Machianilians, absolute traytors, monſters of men and matches for the Diuell. I grant them alſo to be meritorious but for all the paines they haue taken in our English vineyard, their wages haue beene ſuch as that the Hangman hath beene their pay-maſter. Yea, but the Pope (ſaith Gretſerus) muſt needs be holy, *ſi non ſanctitate propria, ſanctitate tamen officii*: and ſo taller by head and ſhoulders then his fellowes. But if depoſition plucke this ſtoole from vnder him where lies his Holineſſe then? Sure their knowledge is no more then other mens, all knowing but in part. Indeed ſome Popes knowledge was not in part, for Alphonſus de Caſtro affirms that ſome of them knew nothing at all, Their ſanctification no more then others, for though Alexander the ſixt were holy by vertue of his office, yet as he was Alexander he gaue his ſoule to the diuell, and ſo (by the Schoole-mens helpe) was damned with a diſtinction. Whatſoever the pride of the Church of Rome may conceiue, or their inſolency dare maintaine, God let me euer be a member of that Church while I haue any being, which (though reformed in other things) may ſeeme deformed

in this : that it acknowledgeth no particular member of it to be exempt from *humane frailty*, and though not subiect to the *dominion of sinne*, yet falling many times vnder *sinnes* vsurped gouernment, and haue daily need to be renewed by *repentance*. Holy *Dauid* though in the generall course of his life a man with whom God was wel pleased, *suo laborat nauo*; and the best that liues may *semel in anno*, nay, *septies in die*, fall into a *great sinne* and so by the iust iudgement of God into a *great strait*. I conclude this Theorem with this corollary. That if all the diuine and admirable gifts and graces of Gods holy Spirit (as *wisdom*e, *knowledge*, *sanctification*, &c.) were doubled vpon the head of one man (be he no more then a man) may sinne of weaknesse, though not of wickednesse, and offend as *griuously* though not so frequently as his brethren.

Thus haue we seene *Dauids* entrance into this *strait*, now see we the nature of it, and the manner how he apprehends it.

How Dauid apprehended it : As all misery and sorrow of it selfe is *griuous* vnto *flesh* and *blood*, so some aboue the rest (by the iust iudgement of God) is more heauy and *griuous* then other, and doth more perplexe the mind of man. Principally these two.

1 For the *matter*, if it be such as is intollerable.

2 For the *manner*, if it be such as is ineuitable.

Iacobs seruice of seuen yeares for Rachel was ineuitable, yet being but a seruice, and such a seruice, it was tolerable.

Israels seruitude in the iron furnace was intolerable, yet in regard of Gods promise to visit them, it proued euisable.

But the things here propounded to *Dauid*, in their nature, were 1. *intolerable. Famine, Sword, Pestilence.*

Secondly, God that propounded them makes them *ineuitable*, Chuse one: *Dauid* is onely left happy in this, that though he cannot chuse but hee must haue one, yet hee may chuse which one he will haue.

That we may the better apprehend the *Strait* of *Dauid*, I will briefly open three *Scales*, where wee shall see the three *Furies* which *Gad* the *Seer* presents to *Dauid*, to take a hard and haplesse choise of either of them.

First comes *Famine*, riding vpon a pale Horse, killing with hunger and with death. Sometimes clad in a roabe of immoderate raine and showers, drowning the worlds plenty, and the earths promise: Sometimes bearing on her shoulders beaues of brasse, and treading vnder her feete the earth of iron: Sometimes attended with Caterpillers innumerable, to eat vp the fruits of the earth. Pale, and leane she is, more then the picture of death, *Mors in illa*, as well as *mors in olla*, and which is more, *genus miserabile lethi*. When God who

Apoc. 6.

who giues to man the *breath of life*, shall denie bread to maintaine life: when *Winter* shall be turned into *Summer*, and *Summer* into *Winter*: when a man shall rise *earlie*, and *eate the bread of carefullnesse*, and at night be to care for his bread: when men shall *Sow much*, and *bring in little*: when the *haruest* shall be *little*, and the *labourers many*: when one shall *plant*, another *water*, and God shall denie increase: is not this a *great Strait*? And yet all these are but *initia dolorum*. Ah my Lord (now thinkes *Dauid*) shall these eyes behold my poore *Israel*, *running and whining like dogs*, and cannot be satisfied? Shall I see *cleannesse of teeth*, and *leannesse of body* in all my Land? Can I endure to see an *Asses head sold for 80. pieces of siluer*, and a *cab of dones doun* for 20 pieces? Shall I see a *birth-right* bidden for a *messe of pottage*, and will not be taken? Shall I behold my poore people, like *Pharaohs leane kine*? Shall I heare them crie, Oh giue vs bread: or we perish for hunger? Shall I see mothers *re-womb* and *re-entomb* the *fruit of their body* for want of food. Three yeeres *Famine* haue we felt already, and a second siege will turn *flesh and bloud* into *skinne and bone*; my people must become *meat for wormes*, as hauing none for *themselves*: This punishment is *greater then can be borne*; This is too *great a Strait*.

The second Seale being opened, forth comes *Warre*, riding vpon a *red Horse*, and he *unbridled*: A time when all things are carried by *force of*

Psal. 127. 2.

Hag. 1. 6.

Psal. 59

Armes, and not of Reason : A time wherein Pyrrhus regards not the aged head of Triam, nor yet the sacred Altar whereto he flies : A time wherein old Jacobs head is sent with sorrow to the grave, and that not sine cade & wulnere : A time wherein Rachel may weepe for her children, and will not be comforted because they are not : A time Paradoxall vnto nature, wherein Parents burie their Children : A time when men must either fight, and so runne vpon a sodaine death ; or flie, and so lead a tedious life : A time of out-cries, of Fathers for their Children their lively images, when Widowes weepe for their second selues their husbands, when Orphanes lament the losse of Parents their onely stayes ; when old men are comfortlesse, widowes helpelesse, children haplesse ; men, women, and children, all hopelesse.

Dauid himselfe had been a Man of warre from his youth, and had been eye-witnesse of the lamentable euent of Warre : That he feared it not, witnesse two hundred foreskinnes of the Philistines, witnesse the fall of Goliath, witnesse the sons of Ammon, whom he put vnder axes, sawes, and harrowes : Wherefoeuer he marched, death and destruction mustered in his face : Saul hath slaine a thousand, but Dauid his ten thousand, this was Vox populi, and very true.

Well then thinkes Dauid, I will fight three months with the proudest enimie that dare set foot vpō the land of Israel, & thus hauing thought
he

he speakes : Nay but *Gad* replies, *Dauid*, thou must not fight, but *flie three months*. Now then he is in a wonderful *Strait*, now his troubled soule cannot but preface much euill: He vsed to pursue, and now must he be pursued? He did chase his enemies as small as the dust before the wind, and now he must flie as dust before the wind: If it were for a day, hee might the better beare it, though the Sunne should stand still to lengthen that day: but three months will make the streetes of *Ierusalem* streame with bloud, the people made a heape of dead bodies, and the Citie a heape of stones, God despised, the people destroyed, the Temple defiled: Oh then I cannot endure this wondrous *Strait*, *Pone tertium*, O man of God, let mee heare the third euill, that though I haue done wickedly, I may chuse wisely.

Psal. 18. 42.

Ios. 10.

The third *Seale* being opened, *Pestilence* issues forth vpon a blacke Horse killing with sicknesse and death. This seemes to be the fairest choice, as proceeding from the immediate hand of God, and being but for three dayes, and so shortest of continuance. But yet it is a grieuous punishment: Store-houses may serue against a *Famine*: *Dauids* Citie wals (or if not those) his liuing walls his Souldiers, his Worthies may meet his enemies in the gate, but *Pestilence* flieth by night, and killeth at noone day. One cries, Oh my brother, come not nigh me, for I am infected: Another, barr'd in by command, shut vp by sicknesse, and (worse) pend-

3

in by sorrow; cries out at a window, O my Father, O my brother, either now breathing their last, or by this time dead. Some going (if any so dare) to the sad funerall of their friends, before they ^{returne} to their *owne home*, finde their *long home*. *O bellum Dei contra homines*: The houle may shield men and cattell from the hayle, flight may saue from the *Sword*, sojourning in another country may preserue from *Famine*, but in this contagion, at home our houses stifles vs, abroad the ayre infects vs. Behold now (beloved) *Dauids Strait*: If I should say no more oft his subiect, this Citie knowes what kind of misery it is. *Etenim pars magna fuit*: How was it almost made desolate, and her marchandize (whilome like that of *Tyrus*) almost decayed? When hee that had walkt by night, was in more feare to haue met the dead then the liuing, A wofull time, when there shall be more neede to weede the pauement then to mend it; more cries of the *Vespillo*, *Who is here dead?* then of the *Trades-man*, *What doe ye lacke?* O time of desolation, dulnesse, and discontent! Now I beseech you againe haue a regard of *Dauids Strait*, and consider if euer sorrow were like vnto his sorrow, wherewith the Lord afflicted him in the day of his wrath. Neuer could the irons enter so neare to the soule of *Ioseph*, as this sorrow to the heart of *Dauid*. See we now these three things propounded, as *Salomon* said of the pleasures of the world, *Vanity*

nitie of vanities, and all is vanitie, so may David say of the fruit of sinne, death of deaths, and all is death. Saint Paul was in a wonderfull Strait, betwixt two, life and death; David is betwixt three, and each is death; Famine a pinching death, Warre a cruell death, Pestilence a noysome death: Surely, a most wonderfull Strait.

Now in the next place that which is *ultimus arumna cumulus*, and makes David absolutely miserable, that now he is like the Israelites that saw themselves in an euill case, but they knew not how to helpe it.

While he is thus ruminating of this *hard bargain*, Gad tarries for an answer, and now impatient of further delay, demands a speedy resolution, that *hee may returne an answer to him that sent him*. Thus then at the length out of the abundant sorrow of his heart his trembling lips and tongue vtter these or the like words of passion. Oh man of God pray for me vnto the Lord, that if it be possible this pride of my heart may be forgiven me: Oh carry God my sighes and teares, perhaps that sweet incense may appease him. Present vnto my louing God my straitned soule, and see if that will satisfie him: tell him, my soule cries out of the grate of misery for grace, and mercy. My sinne hath so ingaged my soule vnto God, that my heart is broken, and such a sacrifice my God will not despise. But here the Seer Interrupts him. David now leaue off passion, and arme thy selfe with

E

patience.

Bugges ris enu.

2. Ineuitable,

21

22

Verse 13.

Note.

patience. The decree of God is set down, and God will neuer grant decree vpon decree, the sentence is past and may not be reuersed, thy sinne was great, so must be thy punishment. *As no counsell* (though of thy friend) could diuert thee from the one, so no prayer (though neuer so earnest) shall auert from thee the other. Herein was Gad a faithfull messenger, but a miserable comforter. The diuell ought ifi a spight and now he hath payed it them. When Nathan told Dauid of his adultery and murder, hee presently absolues him (vpon his repentance) *The Lord hath put away thy sinne.* Why may not Gad say as much ? *Hath God forgotten to be gracious ?* Oh but if we well remember, the child borne of that adulterous bed dyed for Dauids sinne : and hath God forgotten to be iust ? Thus is Dauid still in a great strait. Had hee beene now numbring of his dayes, he had applyed his heart to wisdom ; but now in numbring the people, his heart gaue way to folly. Now not only is he brought to the *Logicians dilemma*, but indeed, to *Trilemma*, as the *relorey* vsed in war, cast it any way, and still one poynt lies vpward, *obuius* to the face, and hurtfull to the foote.

Now I conceiue your iudicious apprehensions ready to forestall me, and already to conceiue a *Doftrine* which I shall propound, as a true borne Childe, lawfully begotten from Dauids case, and my premised discourse.

That

That it is a farre easier matter to yeeld to sinne,
then to answere for it.

Sampson was bound with *seuen greene cordes*,
and hee brake them from his armes like a *thridd*.
Dauid is now tyed with one tw. ft of a *threefold*
cord, and cannot get loose. I haue heard and read
of some *Noctambulones*, that haue left their beds
in their sleepe, and haue clombe vp such daunge-
rous places, that waking, they could scarce tell
how to get downe againe: So fares it with the
wilfull sonnes of men, who being lulled asleepe in
sinne, questionlesse dreame of great security; but
when their *slumber* is past, when the word or their
conscience shall awake them, then their voyce is
the voyce of Dauid, *Angustior*. It may be sayde
of Sinne as the Poets sayd of *Venus*;

Lata venire Venus, tristis abire solet.

For sinne still presents to men *uile, iucundum*, or
honestum, which being by and by apprehended,
Sathan suggests, man consents, and both their fin-
gers itch till the feat be wrought, which being
once effected, the pleasure of sinne lasting but for a
season, is withdrawne and gone. Sathan deales as
Ammon did by *Thamar*, thrusts him out, bolts the
doore, and takes no notice of the poore sinner:
Then is poore man left to himselfe, and hath no
company but a wounded conscience, and then hee
finds himselfe in a strange perplexity, in a wonder-
full strait. And what I now (beloued) say con-
cerning one sinner, I say of all; When neither the

voyce of reason can reuoke them, the bridle of Religion restraine them, nor the checke of conscience moue them, they that in the heat of sinne will bee like Dauid vsing the utmost of their liberty, shall in the height of punishment find themselves like Dauid in a great strait.

But that I may not seeme to want prooffe within the confines of my Text, fixe we but our eyes on Dauid, Tis a braue thing to number the people; it was indeed : so is a Waspe a pretty thing to see too, but it beares a sting in the taile. So is Sinne *Mulier formosa supernè, outwardly and upwardly faire, but desinit in piscem*, whatsoeuer the premises or the promises of sinne may be, the Sinner may in the end, say to it as dying Agrippa did to his dogge, *Abi hinc in malam rem qui perdidisti animam meam*. See here what Dauids numbring or practice in Arithmetique came too. Addition of sinne, Substraction of liberty, Multiplication of sorrow, Diuision like the diuision of Reuben, euen great thoughts of heart.

It is the manner of Worldlings to deale in sin as Prodigals doe in expences spend, and call, and neuer mind the reckoning, no, nor their generall estate till pouertie come vpon them like an armed man. And thus the sinner multiplies his transgressions neuer minding the fearefull euent and dire Catastrophe of his wickednesse, when as indeed he should like the wise builder, sit downe and cast vp his reckoning. But Satan like a cunning Sophister

phister, sets the best side forward, separates the end from the meanes, as if Sinne and sorrow, were of no acquaintance, and did not vse to kisse each other.

S. Iohn did eate the booke which the Angell gaue him, *in his mouth it was as sweet as honey, but in his belly as bitter as gall.* But he that swallowes the bait which Satan giues him, shal find the pleasures of sinne to last but for a season, and in the end, bitterness, bitterness. Eue saw the apple that it was faire to the eye, but after could haue wished that she had neuer seene it. The Foxe mentioned by Horace, got easily into the Garner of corne, but hauing eaten his fill could not so soone get out: The hunters horne, debts liuely embleme, is easily entred, but hard in the egress. A man falling downe with the tyde may easily shoot the bridge, but to returne against the streame, *hic labor, hoc opus est. Facilis descensus Auerni: Dives* may slip into hell and misery, without either spoiling his purple garments, or pinching his well-fed belly. But then there is *magnum Chaos*, not a wall but a world of seperation betwixt him and happiness.

Juuenal.

The vnthrifty Tradesman that makes the Tauerne his shop, the Play-house his Exchange, gaming his traffique, and whores his customers, when need and debts en-Counter him and his former follies like Spiders poison him that he breaks, then and not till then is hee made sensible of his

Acts 27. 21.

owne misery, then his letters certifie his friends, and his tongue cries out to his Creditors, I am in a wonderfull strait. Had that wealib-famous Cræsus had any more then an after-wit, he had not in his extremity needed to cry, *Oh Solon, Solon*. Had the Mariners beene ruled by Paul, they had saved the wracke of their ship, and the losse of the wheat. As Martha said to Iesus, Lord if thou hadst beene here my brother had not died: so may I say of this and the like case, had Prometheus beene there, a wisdome to foresee, and foresight to preuent, neither would any men at other time, or Dauid at this time haue fallen into this great strait.

Oh how the denunciation of Gods iudgements doth amaze and perplexe the soules of Gods seruants when they find no expiation or atonement for sinne! Call me now no more Dauid beloued, call me no more happy, but hated.

What hard hap had Dauid that Gad the Seer was not a Pope? If some Christian, especially Antichristian Prince, should haue the conscience to be troubled or wounded for such a sinne as this, a Romish Bishop (though neither Prophet nor Seer) would haue taught him a trick to haue auoided this strait. Gad had no Commission to pardon, but to tell Dauid of his sinne. But now *Omnia Rome uenalia, ipsa etiam uenia est uenalis*: Gad would not free Dauid for an Altar built in the flowre of Araunah the Iebusite. Rome will nullifie

nullifie a sinne, and deifie a deuill for a contribution to a *Iesuite*: and what? Such a sinne as numbring the people? Nay, *murder, adultery, incest, rebellion*, and what not? Surely then a Subsidie of *Peter-pence* throughout all the Land of *Iuda* would haue freed them from this punishment. If this be so that *pradons* are so frequent, I must intreat his *Holinessse* to pardon me one thing, namely, in that I condemne and abhorre the *sowre leauen* of the Church of *Rome*: and lest for want of iudgement and experience of their iugling, my tongue may be thought no slaunder, let any man with *sounder iudgement* and *mature deliberation*, perpend their practices, and hee shall *ex vngue leonem*, make an easie coniecture, that all their Religion is *superstition*, their practices, *cleanly cosenage, deepe hypocrisie, and horrible abomination.*

My senses now tell me, that *many heare this*, and my Conscience tels me that I care not *who hears it*: what is seated in my heart, were it written in my forehead, I vow that I haue lost the vse of that hand that should euer wipe it out, and let my tongue cleaue to the roose of my mouth, if (vpon iust occasion) I spare or feare to tell the Church of *Rome* of their monstrous enormities, and their strong delusions, wherewith they fill, the *Popes coffers* with gold, their Clergy with glory, and the *vnderstanding world* with wonder. Durst God blesse when God did curse, or pronounce peace, when

when God proclaimed warre : but this is the impiety of that man of sinne, to exalt himselfe not onely as *Lucifer*, to make his seat with the most high, but to make his *Apostolicall* seat aboute Christ, and to exalt himselfe above all that is called God. *Ego & Rex meus* argued in the proud Cardinall little pollicy ; but *Ego & Deus meus*, argues in that *Romish* Prelate but little piety. If euer any man grow weary of that *Christian liberty* wherein Christ Iesus hath placed him, I wish him no other seruitude then a *Romish* yoke : or if any man will cancell his sense and reason so farre as to be ruled by them, I dare pawne my hand that too much learning will neuer make him mad. I conclude this point with a *Tri-Centine phrase* *, *Whosoever shall beleue that the Pope of Rome hath any more power of pardoning sinnes, but onely ministeriall*, (that is, where God hath first pardoned and giuen warrant by his word to haue it pronounced by the Minister, *Anathema esto*. The position is true according to our doctrine, the conclusion shall bee theirs that made it ; I hope not for ours, but rather for their owne vse. Concerning the point thus much. *Fumo pereant qui fumum vendunt*. *S. Peters* keyes are now abused by *popish* pick-locks, if these men belong to God, I beseech him pardon them effectually for pardoning so many, for so much, to so little purpose.

The third generall point : *How David tooke it, Quanta patietia pertulit*. When Gad had brought this

* *Forma Tridentina Matervia Angelicana.*

this message to *Dauid* in the morning next his heart, we cannot but thinke that he tooke it much to heart; but yet he so demeaned himselfe, that though the message was *griuous* yet the messenger was welcome. He deales not like the impious sonne of *Nebat*, to bid lay hands vpon the Prophet, nor doth he hate him as *Ahab* did *Michaiah*, because he prophesied euill and not good, but considers him as the voice of a crier, and the messenger of the high G O D, not imputing so much to *Gad* as the troubling of *Israel*. And though *Dauid* was not *Timon*-like, to be *uncharitable* as desirous to see misery and mortality amongst men, yet he thought this word (though harsh of it selfe) to bee good as being the word of the Lord, he neither can nor will challenge God as vnjust, nor the Prophet as *unfaithfull* in his message, but to shew himselfe a man after Gods owne heart, in saying nothing hee seemes to consent vnto God as *Eli* did, *It is the Lord let him doe what seemeth him good.* O iust God, O faithfull Gad, O patient *Dauid*!

1.Reg.13.4.
1.Reg.22.8.

1.Sam.3.13.

Now could I wish that this patient spirit of *Dauid* were doubled vpon all the sinfull sonnes of this generation, who are so farre from patient hearing of Gods iudgements denounced, that their eares are grated, if not stoppt at the *Rehearsall Sermon* of their sinnes: Surely, if *reprose* vex them to the heart, as it did *Ahab*; tydings of iudgement will break their necks, as it fared with

1.Sam.4.18.

olde *Eli*. Is it not from hence that men are of that *impatience* and *gun powder humour*, because they loue not to heare of their faults? Is it not hence that the Ministers of God are so much discouraged? Is it not hence that like *Jonah*, men had rather turne *mariners* then *Ministers*? Without any further question, hence comes *impenitence*, euen from *impatience*: hence *custome* and *obduration* in Sin: (hence in a word) comes that which a religious soule cannot but see the Land deserueth to mourn for. Some *Seers* are so choakt with a Church and a Steeple, that they cannot of all other language, pronounce *Sinne* in a *Patron*. Some dare not aduenture to displease a *great one*, yea, whosoeuer shall dare (like *Tarquín*) to strike at the heads of the *tallest poppies*, or like *Samuel*, at the head of *Agag*, at their greatest sin, shal in the wise censure of some, be thought to babble beside his Text, or be enrolled in the blacke booke, neuer to haue fauour at their hands. A true *Aristotelian* will neuer wonder at the irregular motion of the *Orbes*, if the *Intelligences* faile in their *morning office*; nor can I wonder at the inordinate actions of this *sublunarie world*, when Gods *Intelligencers* dare not tell *Israel* of her sinne, and *Iudah* of her transgressions.

Now if I durst aduenture, I could put some into a *wonderfull Strait*, and bring some soules before the iustice of God, whom the *opinion* of the world hath openly quitt.

Should

1. Sam. 15.

Isa. 58. 1.

Should I say that *Simon Magnus* is turned a great Patron of *Benefices* amongst vs, and that his bo-
some-servant *Quid dabis* were a disposer of Li-
uings, I know not how this Age would take it :
Should I say that some gallants weare Vicars
cloathes, or spend the Clergies bookes in yellow
ruffles, they may perhaps, haue pepper in the nose,
as well as Cloues in their bands. Or should I con-
demne the generall Apostacie of the world, from
that good estate and plight wherein our Fathers
haue knowne it, some *Stoicall Athenian* may iust-
ly, as his wisdometh thinketh, aske *what will this*
babbler say ? If they or any of them will needes
know, then this I say (and yet not I, but others
whose shooe latches I am not worthy to loose) that
for the particular sinne of *Sacriledge*, all that is so
gotten, is *aurum Tholosanum*, and that all the
bread at such Patrons tables are *cheat loanes*. And
for the generall estate of the whole world (as one
sayd bitterly of *Rome*) *probabilius est strui nouam*
quam emendare antiquam, more like to haue a new
Rome built, then the old to be amended : so I say
of the world, that it is more probable sooner to
see it changed in substance then in manners; in re-
gard that (so farre as I see) the world is likely
sooner to cease to be, then to be wicked: and hence
is *nostri mundi calamitas*, that men had rather ten
times commit one sinne, then once heare of ten
sinnes.

David tooke all in good part that Gad spake,
F 2 though

though it were neuer so harsh, and blamed none but himselfe for being brought into this *Strait* : I would that all that heare me this day were herein not *almost*, but *altogether* such as *Dauid*, then would *Herod* heare the reproofe of *Iohn Baptist* gladly, then would euery man so *heare the word*, as to *amend his life according to the word*, then would *God be honoured*, his *Ministers comforted*, and the *World well amended*.

But if the *deafe Adder* will not heare when wee *charme* the world with zeale and discretion happily *vnited*, then the Lord commands to cry *aloud and spare not*, to *lift vp our voyces like a trumpet*, and to deale as that oppressed widow, moue them with vncessant preaching, and to be bolde as Lyons in Gods cause. Let *Peter* tell *Simon Magus* plainly, that he is *in the gall of bitternesse*, and the *bond of iniquitie* : Let *Paul* tell *Elymas* the forcerer that he is the child of the *diuell*, if he be full of all wickednesse ; We must learne of *Gad*, not *spare to speake*, though we *spare to speed*. And all godly and conscionable hearers must learne of *Dauid* to *heare with quietnes*, to *bear with patience*, and to *mend with willingnes*.

As *Dauid* chides not with *Gad*, so he *quarrels not with God* ; and though (as our *Prouerb* goes) *losers must haue leaue to speake* ; yet hee (though (I suppose) his heart waxed hote within him) neuer *spake with his lips* to iustifie himselfe. Thus might his *Pharisaicall* thoughts haue suggested : Ah my

Lord

Luk. 18. r.

Act. 8. 13.
Act. 13. 10.

2

Psal. 39.

Lord, I haue a long time gone in and out before this thy people: O Lord thou knowest that I loue thee, and haue with all my heart sticken to thy testimonies, I haue had so great a care of my wayes, as not to offend in my tongue: O thou Lord, good and gracious, full of mercy and compassion, is thy mercy cleane forgotten? or shall all the former passage of my life be too little to expiate one small sinne? Thou madest proffer of mercy to *fine Cities*, for *ten righteous*, and wilt thou not spare *one* man for *one* sinne? Thou that pardonest such a number of sinnes to thy people, wilt thou not pardon such a sinne as *numbring of the people*? Thus might *Dauid* seem to haue pleaded for himselfe. *Tullus* an interpreter of the Law hauing pleaded for the life of *Horatius* (who had murdered his Sister) and not preuailing, the Father of this *Horatius* demands of the *Romans*, whether they could lead his sonne to death, but his owne demerits and valiant acts would euen giue a dumbe shew to haue his life saued: So might *humane iudgement* (had it now beene Advocate haue pleaded for *Dauid*, but it would not haue preuailed, nor haue beene a *sufficient* basle, to haue freed *Dauid* from this *uninspected Sinne*, and *unexpected sorrow*.

Apud Liuium,

Now he that hath an eare to heare, a heart to consider, and a memory to remember, cannot in sense but heare, in reason he must understand, and (vnlesse he will forget himselfe) remember this

Doctr.

for his instruction, That the waight of mans merit is not sufficient by many graines to counterpoise the burden of one wilfull sinne if God be extreame to enter into iudgement with the Sonnes of men, though they be such as are indeed the Sonnes of God.

Reu. 2. 2.

How faire soeuer the preccedent part of their liues haue been both in their publique and prinate callings, yet that great King of heauen who can elpic one man amongst many without a wedding garment : can in his omniscience, and may, and doth often in his iustice enter into iudgement for the commission of one sinne, especially if wilfull, as was this of *Dauid* : as we see in the Church of *Ephesus*, though laudable for her workes, her labour, her patience, and persenerance, yet there is a something that God hath against her for which he will remoue the Candlesticke out of his place except she repent.

Sam. 17.

Sueton.

Iudg. 16. 18.

Many planks well pind and calkt, make the Ship to float : one and but one leake will sincke it. One wound may strike *Goliath* dead as well as three and twenty did *Cesar*. One *Dalilah* will doe Sampson as much spight as all the *Philistims*. One wheele broken spoiles all the whole clocke. One veines bleeding will let out the vitall spirits as well as more. One flie will spoile a whole boxe of ointment. One hearb *Colloquintida* spoiles all the pottage. One Apple lost *Adam* the pleasant Paradise. One lick of honey endangered the life of

1 Reg. 49.

2 Sam. 14. 17.

Jonathan.

Dauids strait.

41

Jonathan. One *Achan* was a trouble to all *Israel*. One *Jonah*, if faulty, is lading too heavy for a whole Shippe. And one sinne is enough to procure Gods anger, and too much for a man to commit.

Ios 7. 25.
Jonah 1 7.

Now that God may not be challenged of any iniustice, as though hee would easily picke a quarrell with men, heare what *S. James* auereth, *That he that failes in one point, is guilty of all.*

Reason.
Iam 2. 10.

A stone cast into the midst of the water, troubles euery part of the water, euen to the very banke.

But I speake not this as if any man hauing committed one sinne, should in a desperate moode, aduenture the committing of more, because when he hath done all, he can but be found guilty, and so punished. God forbid that any man should heare like *Malchus*, with his left eare only.

But this is my drift (if it were possible) to deterre and affright the hearer from countenancing, or giuing the least entertainment to the least sinne whatsoever, or the least motion of that sinne.

As it was spoken in another case, *Ex pessimo genere ne catulus quidem educandus* : So I say, in regard of the purity of God, who can abide no sin, and his iustice, which may punish euery sin, let vs not giue way to any sin. And if God thus take account of one sinne, let vs take heed of all sinne : as
being

being accomptable for in Gods sight. One sinne, a small sinne in mans iudgement, may procure and prouoke God to send a heauy iudgement.

Ier. 22. 24.

Secondly, we may here obserue the impartiall hand of God: may not *Dauid* be spared for a sinne? true it is, *veniam* *laso numine nullus habet.* *Coniah* if he offend, though he were the Signet on Gods right hand, God will cut him off. Neuer was any sinne committed, but must be punished, either in the sinner, or in the Saviour: and though it be *quoad eternam pœnam*, pardoned and punished in the Saviour, yet it stands with the iustice of God, temporally to punish a little sinne in a great Saint, yea one onely sinne, though in his owne children. *Dauid* is noted but for one sinne before, and for that one his one child borne in adulterie died. Which kind of proceeding in almighty God, though it may seeme harsh and bitter as the waters of *Marah*, yet hence it doth receiue its dulcoration, in that it proceeds from a blessed trinity of attributes in almighty God, his iustice, his holinesse, his wisdom, Iustice punishing one sinne, his holinesse brooking no sinne, his wisdom preventing many sinnes, all concurring in one act of punishing.

I

His Holinesse, that holy, holy, holy Lord God of *Sabaoth* requires holy thoughts, holy words, holy actions, and therefore any thing that is unholy, must needs griene his holy spirit: and that not only
in

in *Cain, Saul, Iudas, Iulian, &c.* vessels of wrath, and sonnes of *perdition*, but also in the vessels of *honor & the heyres of grace*; nay further, taking indeed the matter more hainously at their hands. As we reade of *Cesar*, who of so many wounds giuen him at his death, complained of none but of *Bru-tus*, *Kai ou tuon and thou my son!* So for *Ierusalem* to play the harlot, the *holy City* become a cage of *uncleane birds*, he will neuer endure.

As one good motion and inclination in the young Man made *Christ begin to loue him*, and the sparkes of goodnesse shining were wel-pleasing vnto him (though the young man were not right.) So on the contrary, one euill admitted and perpetrated by a child of God, makes God in his holinesse dislike and distaste (though not absolutely and finally the *person*, yet the *sinne*) by whomsoever committed, nor can there bee any peace betwixt a righteous God and a *wretched sinner*.

His *wisedome* who (seeing sinne the daughter of impunity, and the *fruitfull mother* of such a *damned brood*,) doth *principiis obstore*, killing this Cockatrice in the egge, and preuentiong this dangerous and farre-creeeping fire before it run too farre and rage too fore, dealing as a wise father with his child, who breakes him of his *untoward disposition* before it grow to a *settled habit*: men are of that disposition which God complains of, *Psal. 50. 15. These things hast thou done, and I*

Mat. 19.

2

G

held

held my peace, and thou thoughtst I was euen such a one as thy selfe: and therefore it followes, I will reprove thee, and set before thy face in order the things that thou hast done. If hee should not *aurem vellere*, and make his iudgements the remora's of sinne, either the God of Iacob would be thought not to regard it, or the reuenging arme to be shortened, or else that God laying aside his holinesse, did in part begin to approue those of which his soule hath said heretofore *I hate them*. The least of which three gaps being layd open, the Gadarens Swine ranne not so fast and headlong into the Sea, as men would poast and precipitate themselves to the bottomlesse gulfe of Hell.

3

His Iustice, who though he loue his Saints with an Eternall loue, yet is not bound to the tolleration of the least, nor the conuiniencie at any sinne: but on Gods part, that he may declare his iustice, and on their parts, that they are *Sonnes*, and not bastards, doth afflict, correct, and chastise them: and though *nuclea* a finall and destroying punishment be properly the portion of the wicked, yet his iudgements *et disciplina* for instruction, and *et disciplina* for warning and example, are no more often then iustly let loose vpon his owne Children; and albeit God hath promised to spare them, yet hee will but spare as a man doth his Sonne, not to free from a fatherly correction, but from scourges and whips, which are onely for the backs of fooles; and wounds, which are for the hairie

Heb. 12. 8.

Dauids strait.

45

hairie scalpes of such as goe on in their wickednesse : So then, his holinesse, his iustice, and his wisdom being the mouing causes of this action, we must in such a case with Iob, lay our hand vpon our mouth, and with old Eli, rest contented : It is the Lord, let him doe what seemeth him good.

*Now if iudgement beginne at the house of God, and if the righteous shall not be spared, what shall become of them, what shall be their end that obey not the Gospell of God ? If thou Lord be extreame to marke what is done amisse : yea by thy Saints so deare and pretious in thine eyes : yea the very apples of thine eyes : Oh what a fearefull expectation is it of iudgement and fierce indignation, which shall destroy the aduersaries of God ? If Dauid fell into this great strait for one sinne, what shall be done to Edom, Moab, and Tyrus, for three transgressions and for foure ? but fire, a destroying fire, which shall consume Teman of the Edomites, Kerioth of the Moabites, and the walls of Tyrus ? If Dauid be auenged seuen-fold, surely the vngodly that drinke in sinne like water, and draw iniquitie with cordes of vanity, shall be auenged seuen times seuen fold. If this be done to a green tree, what shall be done to a drie tree ? Consider, and I beseech you againe consider and remember this, you that forget God : you whose liues are nothing but a continuall rebellion, and griening of the spirit of God. To you I speake *quorum etiam laudabilis vita damnabilis est, si cum Dauid conferatur* : those*

G 2

whose

Psal 68. 21.

*1. Pet. 4. 17. 18.
Psal 130. 3.*

Psal 116. 15.

Heb. 10. 37.

*Amos 1. 9. 12.
& 2. 2,*

Rea. 6. 15.

Rom. 2. 5.

De libero arbitrio, lib. 3. cap. 15

whose most laudable part of their liues are odious if any way paralleld with *Dauid*. If no sighes, or teares, or prayers could expiate his sin, or diuert Gods iustly conceived displeasure, I say to them and yet not I, but the spirit of God himself, that albeit they shall *hide themselves in dens, and in the rocks of the mountains, that neither rocks nor mountaines (though they should fall upon them) shalbe able to hide them from the face of him that sitteth upon the throne, and from the wrath of the Lambe.* If the meditation of this were seated in the hearts of vngodly and wicked men, although no *son-like*, yet euen a *slauish feare* would curbe and bridle the vntamed colts of the world, when they shall consider how in euery sin, they doe but *heape up wrath against the day of wrath, and reuelation of the righteous iudgement of God.* This being duly considered, *he that is vniust, would scarce continue vniust still; nor he that is filthy to be filthy still: But hee that is holy would be holy still, he that is righteous would be righteous still: For as Augustine, Qui non reddit Deo faciendo quod debet, reddet ei patiendo quod debet.* Whoso doth not what he should, shall suffer what he would not.

But lest while I keepe *Dauid* in this strait, I should runne too much at large, I come now in the last place, to the *bailing* of this prisoner out of the tedious *little-cage*, and to shew vnto you in the fourth circumstance propounded, how he freed himself, and with how much wisdom.

Qua prudentia euaserit? Redimit se sapiens captum quam queat minimo. When Iulian was opposed by the hand of heauen, he was so obdurate in his Sinne, that *Vicisti Gelilae* and his blood came out together; this was horrible *obstinacie*. When Saul was in a *Strait*, he fell on his owne sword and dyed, that was *desperation*: When Abaz felt the hand of God, he *sinned more and more*; this was flat *rebellion*. None of these courses like or please *Dauid*, but as *Theseus* in the *Labyrinth*, gate out by the helpe of *Ariadnes Clew*; so *Dauid* by the guidance and direction of the Spirit of God, and by *spirituall* Wisedome, freed himselfe from this great *Strait*.

Some *Hebrewes* imagine, that the last word of *Gad* in propounding, gaue *Dauid* some hint and direction for his choyce, because the same word *Dabbar*, with some changing of points, signifieth the *Pestilence*, which in *Gads* speech signifieth indeed onely, *What word shall I carry him that sent me*: and this by a reuerend and learned Diuine of our owne is worthily refused; because *Dauid* was a prudent and wise man, and needed not any direction for such a choyce. But now *Dauid* being hard put to it, thinkes with himselfe: As I haue done foolishly in *committing the sin*, I would faine deale wisely in the *choyce of the punishment*. As hee that is immured within some high wall, will make choyce of the lowest part to leape ouer.

1.Sam.31.4.

2.Chron.28.22

Plutarch.

דבב

D^r willet into. cum.

Thus then he resolues; I am indeede straited, *Lupum anribus venio*: Now as *ex duobus malis minus*, so *ex tribus minimum est eligendum*. If I choose Warre, I feare many enemies to offend me: now *melius est timere unum quam multos*. If I choose Pestilence I feare but one. If I choose Famine, the poore will pay for it: If Warre, the weakeſt go to the walls. Now Gad I am resolved, tell the Lord that ſent thee, this is my anſwere: *Let vs now fall into the hands of God, for his mercies are great, and not into the hands of men.*

In which choyce we cannot but obſerue; firſt, *Dauids Charitie*, ſecondly his *Piety*, thirdly his *Wiſedome*.

I

Charity: Oftentimes (yea and too often) *delirunt Reges, plectuntur Achivi*. David had now offended, theſe poore ſheepe of *Iſrael*, what had they done? Hee offers himſelfe, and his fathers houſe, verſe 17. for a peace offering: but ſith it is *commune malum*, by Gods immutable decree, he chooſeth that euill wherein hee may be *socius doloris*, willing indeed to beare a part in this doleful Tragedy, neuer deſiring like the *Mariners*, to ſcape a generall danger in a cock-boat, but offering himſelfe to be a ſharer in the preſent danger, by chuſing an euill which doth *quo pede pulſare pauperum tabernas, Regumq; turres*. We read of *Cardinall Albert*, that at *Newport* battaile in *Flaunders*, hee forſooke his armie, and fled to *Bruiſels*: and of *Xerxes*, that he fledde *vix una naue, cruentis fluctibus*

Aa. 27. 30.

Iob. Petiſt. biſt.
Netherlands.
Inuen. Sat. 10.

finctibus, &c. but *Dauid* more charitablie staves the brunt, and equals his weale or woe with his subiects, whom his Sinne had brought to this extremitie.

His *Pietie*: *Warre* would without resistance, haue prooued but a *massacre*: and this (now *French-tricke*) would haue made the *field* a *shambles*, and turned the *flourishing* cities of *Israel* into *Golgotha*, a place of *skulls*, and into *Aceldama*, a *field of blood*. And the insulting enemie would haue spread their banners in defiance of the Lord: this would haue cut *Dauid* to the heart, to haue seene not onely the place of his *honour* made a reproach, but also *בכרת ללבו*, his own *honour* into *shame*: for though his enemies had beene but the *rod of Gods furie*, they would haue ascribed their victory to the power and mercy of their gods (as once the *Philistims* did to *Dagon*) and so haue robbed God of the *honour due vnto his Name*: which *Dauid* most deerely tending, chose rather to haue God the auenger of his own quarrell, then to haue the daughters of the *uncircumcised* either reuell in the ruins of *Israel*, or take away the glory of God, which he will giue to none other.

Iud. 16. 24.

His *Wisedome*: not grounding his choyce vpon *Sands*, as a foolish builder, or vpon *stat pro ratione voluntas*, like an vntuterd moralist; nor yet vpon a bare *Theorie* or *contemplation*, as the *naturalist*; but vpon a settled and grounded experience of the mercies.

2

3

mercies of God : Which he knowes so well, that his *knowledge* doth apprehend them, and his tongue dare boldly pronounce them, that *his mercies are great*, or (as the *Originall*) in the discrete quantity, *they are many*. Nor doth hee chooſe to fall into the hands of God, becauſe *his iudgements are few*, but becauſe *his mercies are many*. But why now ſpeakes *Dauid* of Gods *mercies*, when God is now bent to puniſh ? and it ſeemes, *bath forgotten to be gracious*. Becauſe that God in the very act of adminiſtring iuſtice, and puniſhing his children, doth ſhew and ſet forth no ſmall meaſure of his goodneſſe and mercy. If any ſhall demaund (as *Nicodemus* in another caſe) *how can theſe things be ?* doe but ſee, and you ſhall underſtand; doe but obſerue, and you will conſent, That the motto of the moſt afflicted ſoule may be, *The mercies of our God are great*. The rather for theſe reaſons following :

Note.

I

In the act of *puniſhing*, God puniſheth a little, and pardoneth a great deale, not ſuiting his plagues according to our deſerts, for then wee ſhould be *conſumed* : but as a louing and mercifull Creditor, when the debtor owes an *hundred*, bids him take his pen and write *fiftie*, or at the moſt, *ſoure ſcore* : nay indeede not taking ſo much as *fine* in the *hundred* of his debtors, cutting off onely the *hemme of our garment*, or the *ſkirt of our rayment*, when we owe vnto him our ſoules as forfeit by reaſon of our tranſgreſſion. Any ſinne committed
againſt

againſt our infinite God, deſerues an infinite puniſhment: If God therefore ſhall abate eternitie, and ſend vs puniſhment, is not his mercy great? If when we deſerue many ſtripes, he giues vs but ſtripes, is not his mercy great? for man in this kind, would haue had the vtmoſt ſarthing.

In the end of puniſhing, farre is it from God to ayme at the deſtruction of his people; nay hee aymes at their inſtruction, that they might learne to keepe his Statutes and Commandements. And whereas an enemy would *funditus delere nocentem*: that his name, nor the name of Iſrael might be had no more in remembrance, Gods wayes are not as mens wayes.

Eſa. 55. 8.

God indeede ſometimes deſtroies the body that he may ſaue the ſoule; he puniſheth his children with the world, that they may not be condemned with the world: Others take vengeance out of hatred, God out of his loue, *Caſtigans non quod odio habeat, ſed quod amet*. The originall of this action being ſo farre different, muſt of neceſſitie ſuppoſe a contrary end. A great Armada preuailing, kills vp all. A Powder-treaſon vndiſcouered, blowes vp all: *Ab uno intenditur ruina, ab altero doctrina*. God meanes good, man meanes miſchiefe.

In the manner of puniſhing, Gods mercies are great. Albeit the iuſtice of God be mooued, and his patience prouoked: and though with men, *Laſa patientia vertitur in furorem*, Patience prouoked

Psal. 103. 9.

uoked turnes to furie : and yet not *furor breuis*, a short furie, but an irreconcilable hatred : Yet God (though offended) will not alwaies be *chiding*, neither keepeth he his anger for euer : yea, although he whet his sword, and bend his bow, and make ready his arrowes, yet a poore soule may haue a present appeale, a *Deo irato, ad Deum placatum*, being so appeasable and facile, vnto such as shall vpon the bended knees of their soules sue out *grace* and *pardon*, by renouncing of their sinnes, and relying vpon his *great mercies*. Nay, the Lord himselte of himselte, in this present *plague*, without any intreaty (to the comfort of penitent sinners I speake it) did commaund the *destroying Angell* to hold his hand, as grieuing to see the misery of his people: and that so soon, that *Dauid* had not time to offer any *sacrifice propitiatorie*, but at the ceasing of the plague, a *free-will offering gratulatory*, for the remouall of so heauy a iudgement.

4

In this very punishment, the Lord is more then iustificable in all his wayes, and holy in all his works, and had he now decreed that whatsoeuer was left of the famine, the sword should destroy, and whatsoeuer was left of the sword, the pestilence should destroy, and so haue sent al those three *furies* of hell at once to haue assailed *Israel*, what cursed Atheist durst haue said or thought, but the *Lord is iust*: but now behold him also *mercifull*, he opens but one *Seale*, sends but one punishment. Nor is that
positiuely

positiue set downe, or cald out by name, to enter combat with *Israel*, but left *arbitrary* to *Dauid*: *Chuse one*. It is much if *beggers* may be *chusers*, more if *sinners*. *Traian* intending the death of *Seneca*, bade him make choyce of the manner of his death: *Traian* was cruell in his decree, though kind in such a *proffer*. God not cruell, but mercifull vnto all his *workes*, makes *Dauid* heere pronounce the sentence of iudgement. *Chuse one*: Is not heere great mercy? Now *Seneca* in his wisdome chose the easiest to bleed to death in a bath: and *Dauid* now hauing considered the *mercies* of God, great of themselves, but yet greater, if compared with the *mercies* of men, chuseth to fall into the hands of God, who is iust and mercifull in the act of punishment, gracious and mercifull in the end of punishment: patient and merciful in his manner of punishment, and lastly, exceeding mercifull in this very punishment. As the great *mercies* of God may iustly prouoke our admiration, so *Dauids* wise choyce may be iustified (as *Christ* did that of *Mary*) he chose the better part, to fall into Gods hands, whose *mercies* are great. Can we now but wonder at *Dauids* choyce when (all things considered) *ipsa iustitia Dei sit misericordia*. Foolish and vnfortunate was the ingresse into this sinne, but most prudent and happy the euaision out of it.

Luk. 10. 42.

But how was it so happy, seeing the *Apostle* (to affright from Sinne) determines and defines

Obi. 7.

Heb. 10. 31

It is a fearefull thing to fall into the hands of the living God? After that I haue serued necessity in the reconciling these two places, I must obey the time. Thus then briefly.

Resp. I.

Willet ubi supra.

*Explic. locus
Mat. 12. 32.*

Two things must here be considered, First, of what maner of sinne and sinners the *Apostle* speaketh, namely, of those *that tread vnder foote the Sonnes of God, that count the blood of the Couenant wherewith he was sanctified, an unholy thing, and haue despited the spirit of grace, as appeareth verse 29.* But *Dauids* case and theirs are not alike: his was a *Sinne*, but of a child of God; it was a *Sinne*, but of *infirmity*: Theirs are *Sinnes*, but *Sinnes of reprobates*: theirs are *Sinnes*, but of that nature, that the first is *intolerable*, the second is like vnto it, *abominable*, and the third as *Christ* the truth it selfe hath pronounced, *impardonable, either in this world, or in the world to come*: That is (sauiug *Bellarmines* patience) they shall not haue any sense or feeling of pardon in this world, or benefite of remission of sinnes in the world to come: or (as our Church) in shorter teimes, *never*. Here then is the case; It is one case to appeare before a temporal Iudge as a *malefactor* in wrong or violence to my *neighbour*, which may be answered and auoyded by some legall meanes: or if not, the punishment may extend to losse of goods or good name, and not touch life. It is another case, when a man shall appeare as guilty of that roaring sin of *Treason* against his *Soueraigne* (a

(a monstrous sinne, worthy ten thousand deaths, if a malefactor had so many liues) what a wofull and fearefull case is this ? So it is one thing to sinne, and another thing to sinne *with so high an hand*, and herein it is a *fearefull thing to fall in- to the hands of the living God.*

The Apostle speakes not of *temporall iudgement* but *eternall*. Now in eternall iudgement, it is a most fearefull thing indeed, in regard of the vnlimited power of God, *who is able after he hath killed, to destroy both body and soule in bell fire:* yea I say againe, *him feare:* but as for temporall iudgements, it is farre better to put our selues vpon God, then vpon our countrey: *For there is mercy with the Lord. Homo* is called *homini lupus*, but God is *homini Deus*: But because *contraria iuxta se posita, clarius elucescunt*, see we in a word, what the mercies of men are: I remember their dealings, dashing of Infants braines against the stones: I remember (and that with amazement) ripping vp of women with child: I remember the lamentable siege of *Ierusalem*, when the glory of the Land the holy Citie, the glory of that Citie the Temple, the glory of the Temple *Sanctum Sanctorum*, was vtterly ruined and wasted by the hands of mercilesse *Romans*. I remember that French Capitaine *Bordett* chose rather to be shott by a Muskettier of his owne Company, then to fall into the hands of the bloody *Duke of Alua*.

But now hoping that all this Christian Assem-

blie came hither to learne : I beseech you learne these two things of one whose face perhaps few of you haue seen before, and it may be neuer shall see hereafter, especially in so publike a place as this *holy Mount* whereon I stand.

I

Iudg. 8. 21.

First, if the worst of our condition shall betide this sinfull Nation of ours, namely *to suffer for our sinne*, let vs say to God as *Zeba and Zalmanna* did to *Gideon* : *Fall thou upon vs, for as is the man so is his strength.* So Lord if wee must suffer, *fall thou upon vs, for as is the Lord so is his mercy.* England is encompassed with the *Sea*, which for the most part is beneficiall, though sometimes hurtfull : *encompassed* with Gods *mercies*, which are alwayes helpfull, neuer hurtfull : *encompassed* with *enemies*, alwayes hurtfull, neuer helpfull. If the *Sea* break in, the worst is death, and no more : if our *enemies* breake in, if they preuaile, what proud insulting, what cruell tormenting ? what shall be wanting to make vs miserable ? Lord wee haue sinned with our Fathers, and haue deserued *the vialls of thy fierce wrath* : But O Lord doe thou *correct vs*, for thou wilt not doe it *in thine anger*, nor *chasten vs in thine indignation* : but neuer giue vs ouer into the hands of men.

2

Seeing our originall is sinfull as well as all the Sonnes of *Adam*, and that wee haue deserued Gods heauy iudgements as well as others, Oh now, seeing God hath withheld his reuenging hand so long, let vs learne that counsell of *Daniel*

to

to *Nebuchadnezzar*, to break off our sinnes by righteousness, and our iniquity by mercy, and let there be an healing of our error. Let vs in the name of God turne before it be too late, lest wee repent when it is too late. Lord open our eyes that wee may see the day of our visitation, and preuent that fearefull doome of hauing these good things hidden from our eyes. *O fortunatos nimium bona si suauissent Britannos*, we distast the enioying of that whose losse our Christian neighbours bewaile. The Christians in *Polonia* cry out for ayde: The Protestants in *Bohemia* groane vnder a heauie and intolerable burden: The Protestants of *France* send many sighes to heauen for peace or bare security. Happy *Britaines*, wee sit vnder our owne Vines, and our owne Fig-trees (God of his mercy continue it.) Let vs not cut off our welfare by our wickednesse. Wee haue not *Famine*, but *Plenty*; not *Warre*, but *Peace*; not *Pestilence*, but *Health* and *Soundnesse*. Now in a word, as the *Romans* dealt with *Victory*, clipping of her wings, that she might neuer flie from them againe, so let vs doe with our happinesse, *Happinesse it selfe!* Seeing it may (God knowes how soone) be hidden from vs, stay her flight by thankfulnessse and obedience. If there be amongst vs that thinke happinesse absent, I wish them to prepare her way and make her paths straight; that shee may come in and dwell with vs. Or if she be amongst vs (as the God onely wise and immortal knoweth that she

she is) if she shall euer by reason of our sinnes
seeme about to translate herselfe and goe to ano-
ther nation more worthy of her then our selues
(as bringing forth better fruits.) Oh let the teares
of *unfeigned repentance* make such a flood that she
may not passe, but euermore dwell with vs, and
we with her. That our gracious *Dauid* may re-
ioyce in the strength and welfare of vs his Sub-
iects, we in the health and long life of so renowned
a *Soueraigne*. That our King may bee crowned
with *happinesse*, his true Subjects with *ioysfulness*.
That the Church may haue peace, the Gospell
freedome, and the Land plenty: That the king-
dome of Christ may be enlarged, that of *Antichrist*
confounded, and the ioy of the Saints per-
fected. And he that haue heard, or shall read,
say Amen.

Christus est A G N.

Christus est

Collapsus
 Dauid Fructus
 G. 16
 1607

Thomas

1607